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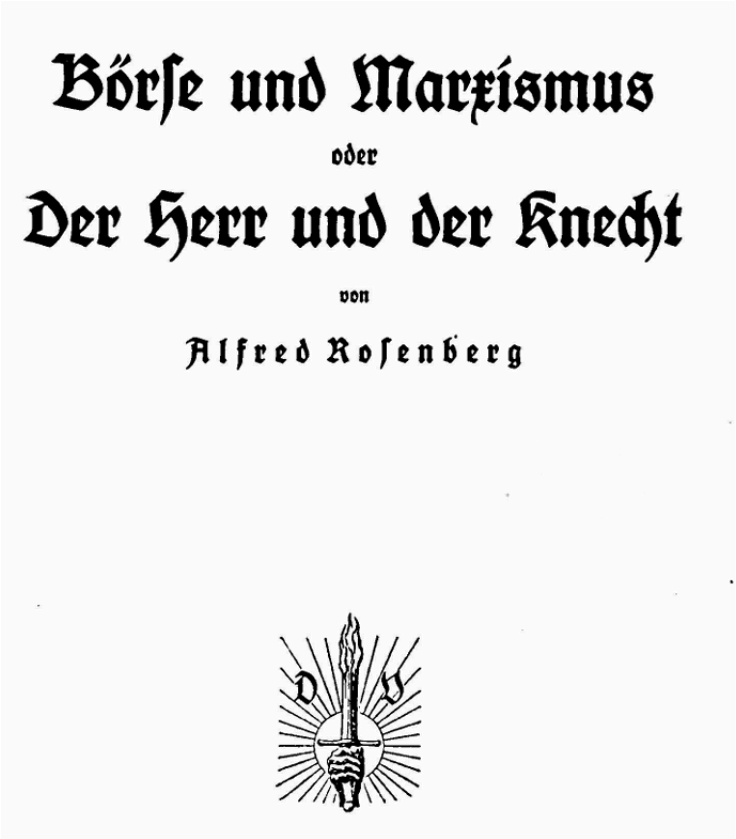
The Stock Market and Marxism, or The Master and the Servant



by Alfred Rosenberg

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“We do not recognize a homeland called Germany.”

- **Arthur Crispien, Chairman of the USPD (Independent Social Democratic Party of Germany), January 11th, 1922**

The Origins of the November Republic

1.

When a state structure collapses, the blame for this collapse lies with both sides: one commits the act, while the other no longer possesses the will to live necessary to defend itself, thereby losing its very reason for existence - while this is undoubtedly true, the manner in which a revolution unfolds is nevertheless decisive for its assessment, and the concept of the state, the attitude toward life, the ideals of a movement, and their embodiment in its leaders form the touchstone by which the nature of a successful overthrow must be judged.

The Republic of November 9th, 1918, has now existed for over five years, and the German people have thus had ample opportunity to honor their heroes, who were allegedly brutally suppressed in the past and held back in their intellectual and political development.
They have already passed before us in a kaleidoscopic succession: who knows the names of all the chancellors and ministers who were successively touted as new saviors by a Byzantine-style press? No one pays attention to them anymore, and yet it is precisely their insignificance that is their defining characteristic - no hero, no great mind, no great personality, not even a ruthless man of violence has emerged from the events of November 9th, 1918.
This lack of any minds rising above the average was to be expected, for every conscious German was well aware of the "ideology" espoused by the forerunners and followers of the November Republic - however diverse the "men" and parties of the November revolt may have seemed, their common action—which forged them together forever—arises, along with their "ideal" impulses, necessarily from a single fundamental direction: the furious or secretly dogged struggle against all that is genuinely and strongly national.
The internationalism of "democracy," the internationalism of "proletarian solidarity," and the internationalism of a religious denomination joined forces in the struggle against the German Reich—both the one that had come into being and the one that is yet to come; each of these movements now enlisted the aid of international Jewry, or rather, international Jewry necessarily took the lead in these international, nation-subverting endeavors.
A people or a party that, out of a lack of instinct and an awareness of the nationalistic attitude toward all problems, renounces these principles is simultaneously placing the axe to the root from which every culture—for there are only national cultures—has grown; conversely, a German who professes internationalism must, being already intellectually and morally impotent, be incapable of a true leadership role, since the spiritual chain that binds him to the spirit of his people has already been cut off within him.

From this simple insight into national psychology emerges the general structure of a movement that marches of its own accord under an international, i.e., anti-nationalist, slogan: rootless asphalt people, professors with calcified brains, coffeehouse dreamers and bloodless doctrinaires; it is a movement overrun and infiltrated by active, unscrupulous speculators, who wreak havoc wherever things are in flux—that is, political beach pirates.
Behind these "leaders" trudged a dark mass, worn down by war and hunger and stripped of its belief in the German people's rightful cause by base propaganda, which ultimately wanted nothing more than an end; meanwhile, in opposition to them was a regime whose political leadership had already been seized

by the ideological kin of the November revolutionaries (Bethmann-Hollweg, Lichnowsky, Bernstorff, Max von Baden, Walter Rathenau, Payer, Gröner, etc.).
The dynastic-democratic state of Wilhelm II no longer possessed any will to live, and its "citizens" were lazy and cowardly, seeking only "peace and order," a full purse, and otherwise passively enduring everything without protest; the few who grasped the bigger picture and, in defiance of the entire complex of old, rotten, brain-numbed conceptions of the state, fought for a national rebirth, were preachers in the materialistic wasteland of the parliamentary-plutocratic age - only from the depths of despair does the German people begin to listen to them, and an even greater rod of discipline will fall upon us before the inner transformation is truly accomplished…

If a person is an inwardly unstable individual, he may indeed pursue his material instincts often enough with the greatest ruthlessness, but concepts such as honor, self-respect, and the preservation and assertion of a distinctive spiritual and moral character will lose their significance the more wretched the person is inwardly - such a person becomes a material speculator, a spiritual weakling or coward—that is, a pacifist.
If an entire party is pacifist in matters of national policy, it is not difficult to draw conclusions about the leadership of that party: it will look exactly like, say, an Erzberger, a Scheidemann, or a Bernstorff.
If the people tolerate the rule of these parties in the long run, this is evidence of a serious illness - it can therefore—and this is the problem of current and future German politics—only be a matter of achieving recovery by reviving new-old national ideals to combat the seeds of decay, or of succumbing in this struggle for the German national character.

Germany cannot be saved in alliances with the parties of international impotence, any more than a sick person can be saved through the collaboration of a doctor and cholera bacilli - German politics therefore demands, for the future, the smashing of the parties that are directly to blame for the disgrace of November 9th, 1918, and a return to the national energy of the so-called national right.
There will always be parties within a people, for they are necessary as witnesses to the tension between the conservative and progressive attitudes of different generations - however, they must all eventually recognize one platform: the unconditional preservation of national honor both at home and abroad, the protection of the people and the race for all Germans at home and abroad, social justice for all, and the national concept of power as a safeguard against envious neighbors.
These hints point to the unbridgeable chasm that lies between a German conception of the state and the un-German structure of the November Republic, as the German people have known for five years that this current structure amounts to a persecution of ethnic German identity; it must now only realize that this has not been a matter of the ill will of a few individuals, nor of isolated acts of aggression, but rather of an entire system, cultivated over many decades, under whose spell generations have already come of age, and to whose leadership are appointed individuals whose very nature forms a unity with this system.
Conversely, the system is also embodied in its leaders - they thus serve as a magnifying glass for even minor phenomena, promoting those with whom they are inextricably linked, praising their spokespeople…

By 1914, the power politics shaping the world had reached a breaking point - thanks to the diplomatic incompetence of German policymakers, the German people were neither assured of security in the East, nor had they sacrificed that security for England's sake; instead, they had practically bound themselves, for better or worse, to a conglomerate of nations, and had made themselves a punching bag at the Bosporus for two powers that were traditionally mortal enemies; in addition, they would occasionally brandish their weapons with a clatter, only to be sent home again and again amid the loud laughter of their opponents.

In light of this obvious global situation, the most important imperative was at least this: the creation of an army capable of immediate combat readiness - but even then, the intellectual precursors of November 9th, 1918, were already at the helm.
The "German" Reichstag rejected the expansion of the army (proposed by Ludendorff), and in London, the "German" ambassador Lichnowski gave a speech on the Kaiser's birthday about the backwardness of national sentiment - this is despite the "German" chancellor, Bethmann-Hollweg writing to this gentleman on June 16th, 1914 (!) that reports of Russian "war plans" had resulted in a call for the reinforcement of the army:

"Since His Majesty the Kaiser has already fully embraced these ideas, I fear (!!) that a new (!) arms race (!) will break out among us this summer and fall!"

The same Chancellor of the Reich was still (as Crown Prince Wilhelm recounts in his "Memoirs") completely convinced of England's neutrality on the day before the outbreak of war.
As late as 1916, Germany's Chancellor had not yet grasped that Great Britain intended to crush Germany - as he explained to members of the press on May 5th, 1916:

"If we were to wage a ruthless submarine war, people in England would say it is a matter of life and death, and would fight the war to the last breath."

Toward Russia, however, the same man destroyed any prospect of peace for the German Reich by proclaiming the Kingdom of Poland; it is therefore highly probable, as Erzberger—who was well-informed on these matters—asserts, that Bethmann welcomed the "peace" resolution of July 1917 precisely because it could be regarded as a weapon of the highest order against the Entente.
The German people were at the mercy of such a character - if one were now to believe that Bethmann had at least recognized his immense guilt after the collapse—as the "honest man" that Jewish circles have striven to portray him as—then one has failed to grasp the nature of a would-be braggart; everyone would do well to read carefully Bethmann's "Betrachtungen zum Weltkriege" (Reflections on the World War), written shortly before his death, for while they were intended to serve as a defense, they have turned into a devastating self-criticism.
The same man who was always convinced of England's neutrality now produces the documents that paint an unambiguous picture of that state's will to war - thus Bethmann quotes Sassonov's report from Balmoral in September 1912 (!), which states, among other things, that in the event the French fleet were to prevent the Austrian fleet from breaking through into the Black Sea, Grey declared, "without hesitation", that "England would do everything in its power to deal the most severe blow to German power"; Bethmann also cites King George's statement that in the event of war, not only the naval fleet,

but also merchant ships were to be attacked, and that "the English would sink every (!) German ship that fell into their hands" - this is told to us by the very same politician who, in 1916, still did not believe that it was a matter of life and death.
Even more! On the subject of submarine warfare, he states:

"The notion that an England faced with the danger of war losses would not have known how to defend itself in 1916 as it did in 1917 underestimates British tenacity and naval prowess."

Immediately after Bethmann (before 1912!) has cited Sassonov's letter to Tsar Nicholas, the incorrigible man writes about the Balkan conflict:

"The conclusion that the Entente powers intended to let the Balkan War escalate into a European war must be rejected; that they secured themselves against the eventuality of such a war through military and diplomatic conventions was merely a matter of natural caution, and in and of itself (!), this does not imply a will to war."

In and of itself, certainly not, but the world does not usually proceed as a German armchair theorist "logically" pieces it together - what Bethmann calls "natural caution" in our enemies, the German Chancellor was still only "concerned" about in 1914—in Germany...
At the beginning of a longer reflection (Vol. II, p. 16), Bethmann places the sentence that so authentically foreshadows the spirit of the November Republic:

"That a peace of compromise would be defeat was an apolitical thought - if we asserted ourselves, then we would win the war."

In other words: while the enemy nations were assigned specific goals (France: Alsace-Lorraine, the Rhine, and ultimately the destruction of Germany itself; England: the destruction of German naval power, the plundering of German colonies; Russia: the Bosporus, Eastern Galicia, etc.), Germany was supposed to fight for "compromise" - that this could only mean defeat was beyond the comprehension of a mind of Bethmann's caliber, even though just a few lines later he himself explains that the coalition hostile to us "could only achieve its ultimate goals by defeating us."
In the next paragraph he speaks of German "power fetishism," which allegedly sought to "enslave all opponents" "physically and morally (!)" - full of admiration, the German Chancellor then feels compelled to declare in his work, in view of today's France:

"...even political opponents bow before the cultural genius of France."

With the weakling's palpable envy of a strong nature, he states:

"The Entente propaganda, which ascribed the most honorable motives to itself and the most criminal motives to us, has been a powerful flywheel in the enemy war machine - in England in particular, pacifist impulses were always (!) successfully stifled by the call for a holy crusade against the Huns."

Bethmann, however, excuses pacifism in Germany as "provoked by the excesses of annexationism", and rails against the "shrill voices of the Pan-Germans" - in light of these statements and assertions, Bethmann then has the audacity to claim that the enemy's slogan of the struggle for justice, the suppression of autocracy, and the freedom of small states, etc., was accepted by the world with credulity; this call, he claims, had "a pulling power" "against which our slogan of defense could not stand" (II, p. 61).
Bethmann has become completely insensitive to the blows he deals himself, for he—the man in charge of German policy—continues:

"Undoubtedly, we did not have a 'sufficient propaganda apparatus' before the war; there was a lack of sufficient funds..."

"Even (!) in propaganda, only (!!) the offensive prevails - but we lacked a rallying cry for the offensive that would have caught the world's imagination and overcome that of our enemies."

- II, p. 58

With this confession, Bethmann has pronounced his own death sentence before history—but not, of course, in the eyes of the November Republic.
He failed to provide the German people with a national propaganda apparatus; he worked against any German national offensive throughout his life; he showed the German people no goal, nor did he coin the slogan under which they should fight for their rights - on the contrary, the men who understood what—in terms of world politics and morality—the German people were fighting for were disregarded and persecuted (H. St. Chamberlain, H. von Liebig), while Scheidemann and Erzberger were invited to form the government!
It was a struggle against a spirit of materialistic mercantileism pervading the entire world, a struggle against the international enslavement of the world by usurious stock market speculators; it was the reawakening of national cultural spirits against their bartering away by the plutocratic democracies of the West, which is dominated by Jewish high finance; it was a struggle for the freedom of the peoples against the drudgery of bashing each other's skulls in for the benefit of third parties—for the major stock exchanges and banks; it was a struggle of the German-European heroic ideal against Jewish-New England merchant capitalism: Bethmann-Hollweg knew nothing of this, nor did he want to since, after all, he went to sleep with the all-Jewish, stock-market-oriented "Berliner Tageblatt" and woke up with it the next morning, and he himself was completely ensnared by the mindset of the parliamentarily infested West, which, after all, represented his ideal.

Once, Kaiser Wilhelm articulated the ideological contrast that were at stake then and still are today (since the struggle is not over, but will continue as long as the concept of "German folk culture" retains a living force), —presumably this is what Bethmann's words refer to which he appends to his lament over the "glaring voices of the Pan-Germans," stating that the "declarations from the imperial mouth" were "almost even harder to reconcile" than those.
The great Bethmann did not think of his mournful cry of "injustice against Belgium," which did Germany more harm than ten lost battles could have done, nor of his childishly petulant outburst about the "scrap of paper"—also a weapon in the hands of our mortal enemies, for which Bethmann should have been made a Knight of the French Legion of Honor or the adopted son of Lord Rothschild - at the very least, the

Jewish warmongers in America (Nathan Strauss, Otto Hermann Lahn, Bernard Baruch, etc.) should bestow upon him a commemorative medal, similar to the golden one that Simon Wolff hung around President Wilson's neck after the Versailles Conference on behalf of the Jewish people.

To protect their Bethmann, the democratic-Jewish press now came to his defense after all his failures, with the argument that poor Bethmann had been prevented from carrying out his policies by the evil Supreme Army Command - admittedly, even the long-suffering Throbald himself now laments with heart-rending pathos the political interference of Ludendorff and Hindenburg, which was, of course, to be expected in the face of such a pitiable figure of a Reich Chancellor; however, Bethmann himself emphasizes, with palpable satisfaction, that the Kaiser had, in principle, always been satisfied with his policies - he writes:

"The political aspirations of individual members of the General Staff were very pronounced, but they did not prevail, and even the passionate agitation by pan-German and reactionary circles against my policies, which began in the spring of 1916, did not particularly highlight the differences between the highest authorities."

While in France, Italy, England, America, etc., pacifists were treated as mutineers and traitors to the fatherland, in Germany—which was struggling for its very existence—pacifists were made envoys and propaganda leaders, and the idea of a nationalist dictatorship was disarmed.
Given this situation, waging war was never dangerous for the Entente: if they won, they would have all of Germany in the bag, and if not, an agreement was certain in any case - Bethmann expresses this in complete ignorance as follows:

"Generally speaking, the situation was that the enemy rulers as a whole (!) knew that the German political leadership was inclined to negotiate, but that they themselves did not even remotely hint at a similar inclination."

- II, p. 54

They knew exactly how things stood, but nevertheless, the German people were deceived with talk of the possibility of a peace of understanding, and in consequence their will to resist was weakened, their belief in fighting for their rightful cause was taken away, until they finally grew weary and ripe for the long-sharpened dagger.
This deception is now beginning to become apparent, and those responsible for it—deliberate deceivers and unwitting dreamers—are revealing their true nature more and more clearly: the day of full realization cannot surely be far off…

3.

It is only natural that such a man—possessing the utmost vanity and, at the same time, a lack of structure unparalleled in the political world—long served as the most suitable figurehead for the Jewish stock exchange in Germany, which was still operating behind the scenes - as liberals and Marxists united to pit

Bethmann-Hollweg (and here, too, the Center must not be forgotten) against the evil Pan-Germans, they maintained this stance, using their press to supply hostile foreign powers with precisely the image needed for propaganda against the German people; it goes without saying that Sir Campbell Stuart, in his work on Northcliffe's war propaganda ("Secrets from Crewe House"), notes that the publications best suited for this purpose were the Viennese "Arbeiter-Zeitung," the "Vorwärts," and the "Berliner Tageblatt"—in other words, the quasi-official organ of Mr. von Bethmann-Hollweg.
When the ill-fated proposal—falsely called a "peace resolution"—was adopted by the so-called German Reichstag on July 19th, 1917, the all-Jewish "Frankfurter Zeitung" said:

"Yesterday, the majority (of the Reichstag) certainly proved itself (!), and the German people will reap the benefits of this ***(see Versailles, Spa, Upper Silesia, the Ruhr, and the Rhine! D. V.)*** *- Pan-German fanaticism has collapsed."*

- July 20th, 1917

This was to be attributed to the Chancellor, "who yesterday received more justice" than "in the furious battles before" - but when the gray November mists settled over Germany in 1918, and the "unfortunate system" (Frankfurter Zeitung, November 7th, 1918) had fallen, the "Frankfurter Zeitung" dealt the straw man the old Jewish kick and spoke of his "gray bureaucratic politics" (December 17th, 1918) - in total, the Moor had not done his duty badly.

It is true that on November 9th, 1918, a purely dynastic system had fallen, but it was not replaced by an organic, nationalistic state, but rather by the same forces in whose hands German politics had already been in the past: Rathenau, the economic dictator of Kaiser Wilhelm and Bethmann, became the intellectual hero of the November Republic as well; the Bernstorffs and Lichnowskys rose to become idolized figures of the "new system"; Matthias Erzberger, the hero of the "peace resolution," became the intellectual leader of the November grandees, and the imperial minister Scheidemann became Prime Minister of the "Free State"; the dominant Marxist-democratic press became the government press, and at the head of the workers' revolution suddenly stood Jewish bankers, who, alongside Erzberger, represented the new prodigy of November 9th, 1918, "on the broadest parliamentary basis."

The Age of Machines and the Stock Market

1.

The 19th century witnessed the fulfillment of the white race's drive for expansion - across the world's oceans and continents, this spirit of exploration and conquest had spurred Europeans onward—to the highest mountains, to the North and South Poles, and into the hottest deserts of Africa and Asia; their minds devised instruments that revealed to them the image of the universe, tirelessly probing the mysterious depths of nature with the antennae of rational ideas, transforming its hostile forces into powers subservient to man as knowledge advanced, until finally, invisible waves were able to convey thoughts across the globe, and man soared on gleaming wings even into the skies: as a conqueror.
The conquest of the world—that was the longing of the last 500 years of European history more than ever before: one people after another establishes itself in distant parts of the world; one trading post, one colony after another arises, and with advancing technology, this system of world states becomes increasingly interconnected through ocean routes and fleets of warships that exploit, secure, and expand these possessions.

"The few trees, not my own, spoil my possession of the world."

This saying of the triumphant 100-year-old Faust was the leitmotif that, by the end of the 19th century, had ripened toward its conclusion—a conclusion we are witnessing today: discovering, conquering, ruling the world, here is the world imperialism of the white race.
This world imperialism, as I said, took many forms: it was empirically inventive, militaristic, technical, capitalist; these functions, which were initially closely united in purpose, later became increasingly specialized, and the state and the conquering mercenary, the scientist and the commander, now appear almost entirely disconnected.

Amidst the spoils and organizational structures, a species of Luciferian world subjugation developed more and more from century to century: the intermediary, the stock exchange - in Amsterdam, London, and Paris, the cells of today's financial and global domination emerge, cells that, rather than actively participating in the grandiose spectacle of world conquest, exploit it, and later, thanks to the organized communication networks of global traffic, became actual control centers of world politics in just a few key locations.
Nothing characterizes the obvious decline of a world epoch more than the fact that the former discoverers and conquerors—in short, the masters—are stepping aside and making way for the intermediary, the trader, the servant: the path now leads from the individual conqueror, through the concentrated dynastic power state, to plutocratic parliamentary democracy.
The path to the downfall of this era has already begun, and we stand before the chaos of a revolting wave - behind this chaos, however, shines the goal of the people's state, eternally ancient, yet only now visible to our eyes…

2.

Throughout history, powers have sometimes risen whose strength goes completely unrecognized by their contemporaries, yet once they have established their rule, no one dares challenge them for fear of being crushed by them - among these forces are the international stock exchanges, which today, like a giant octopus, encircles all the nations of the world with their tentacles, controls all global trade, worship the drive for speculation as an idol in contrast to the will to conquer, misleads the peoples through deliberate lies in their assessment of economic matters, and, as parasites, have become masters over entire nations. Today they have at their disposal a world press that is either their own or is dependent on them; they have the parliamentarians of all democratic states, who are paid with their campaign funds, to serve them, and the entire Marxist movement also serves them as a battering ram against the still-existing national traditions of the past and against the forces of a future that wishes to be independent of them.

This stock market system would never have attained such a distinctly international character without Judaism; even if the role of intermediary—the pure monetary system—had entailed a detachment from the homeland, the general national rivalries would still have been stronger had the Jewish world-wanderers not settled in the stock exchanges of every country, as if drawn by a magnet.
The present-day form of stock market and banking capitalism, which bleeds nations dry, is demonstrably the product of the Jewish character; the old lies, as if this character had been imposed on the Jews, are, apart from their psychological narrow-mindedness, also historically and unambiguously identified as such:
Long before Christ, Jews lived scattered throughout the entire known world at the time, always in trading centers, caravan hubs, and port cities; as early as 139 B.C., their Roman colony is recorded, which they had “founded” on the banks of the Tiber, where Phoenician and Greek merchants docked, and from which they refused to be driven out despite floods and epidemics; in Rome, as later in other European states, they enjoyed full civil rights, yet they were careful never to seriously engage in agriculture or similar low-profit activities.
They know how to thwart attempts to force them into such activities (as in Portugal and France): middleman trading, trafficking in women, the slave trade, pawnbroking, and moneylending—this is the essence of Jewish activity from “Father Abraham” to Jacob Schiff.
As Kant puts it:

“They are a nation of merchants and swindlers.”

He soberly recognized the fundamental facts of this Jewish nature - scattered across the world yet forming a racially cohesive core in every state, the essence of what must be called a Jewish state now becomes apparent—a concept that thereby takes on a completely different character for us.
The Jews have never formed a vertically stratified nation, but always a horizontally arranged, uniformly consistent stratum with the aspiration to preserve itself as such, for the nature of this “state” requires different exploitable forces that originate from a creative environment - a Jewish state in the sense of a European state is therefore a contradiction in terms, for a Jewish state means only a system of commercial centers.
From this insight into the psychology of nations, which emerges so clearly from the whole of history, one can easily understand that the world-conquering tendency of the European peoples—which necessarily entailed important central hubs conceived purely as intermediaries—must have exerted a magical influence on the Jews.

Had these wise political exemptions been abolished before the 19th century, we would have witnessed organized global exploitation much earlier - thus, the Jew first had to grow his way to political power through economic influence, a process that first unfolded on a world-historical scale during the French Revolution of 1719, then repeated in 1848, 1871, and 1918: today, the stock market already dictates politics and the economy.

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The machine, together with the strong growth of the European population, had given birth to the industrial city, the metropolis - if one did not want the younger generation to emigrate, one had to provide them with work and bread.
Machinery became more sophisticated, and the century of technology began its current people- and culture-destroying activity: underground in coal mines, in the filthy corners of cities, deprived of light and air, entire generations grew up alienated from nature; they saw no meaning or purpose in their work; they understood nothing of the nature of the product delivered by the factory, on which they had rotated the same single component year in and year out; they viewed their work merely as a mechanical task that secured their meager livelihood; the originally sound connection between cause and effect, between judgments regarding the appropriateness or inappropriateness of a measure—as practiced by the farmer, who is at one with nature—withered away more and more...
From this mood arose a dull indignation against fate, justified in the deepest recesses of the soul, and the struggle of a social class that had little or nothing to lose - the emerging labor movement has its absolute inner justification, and even if it later became in many ways a purely materialistic wage movement, the realization—still present in the subconscious—that they had been cheated of their right to life by a cruel fate remains a moral judgment.

It is only natural that romantic “world ideas” took root most readily precisely within the dull, fermenting masses, for a realization that does not extend beyond the immediate sphere of influence easily skips over all intermediate links and is ready to believe in a distant goal, whether this be organically attainable or merely a glittering will-o’-the-wisp - just as in port cities the glittering rooms of brothels appear to the drunken sailor as royal castles, and a dream shows him as a lord over empires, so too does the idea of international communism arises before the eyes of a grasping army of millions of workers.
The masses, who could not fathom the value of the individual, allowed themselves to be gifted with the “ideal” of a depersonalized world, with no inkling that this was a glittering, empty phantom.
The present age, when one believed one could reach for it, now marks the hour of the bitterest disillusionment and despair - it is this hour that will decide whether this despair will shatter the world into ruins, or whether a path to freedom might still be found out of the madhouse of Marxism.

Socialism was initially a romantic idea, with the labor movement being a social power struggle; however, through the Jew Karl Marx, this natural protest against an entire worldview was not ideologically grounded and strengthened, but, on the contrary, the impulses of world-sucking “capitalism” and the materialist worldview were—albeit under the dim light of a brothel—recognized as natural.
Since Marx and Lasalle, the labor movement has become a struggle of the hungry capitalists against the rich, the “expropriation of the expropriators,” as the Jewish slogan put it.

For 70 years then, this struggle has been taking place on the ground of the same capitalist-Manchesterian[1] worldview, and herein lie the primary conditions for today's reality: that the "labor leaders" advocate precisely the same policies, precisely the same outlook on life as the leaders of the plutocracies - of course, the struggle for a dignified existence was justified, but the historic opportunity to give birth to a new ideal out of necessity was missed.

The social labor movement became capitalist Marxism, and a struggle for liberation became a new instrument of high finance: that is the fact evident today to anyone who is not blind, and this current hardship will teach us to atone for the crime that has been committed against the German working class—and then some.

[1] Manchester liberalism, or Manchesterism, is an economic and social movement that arose in 19th-century Britain, named after its point of origin; it espoused free trade, laissez-faire capitalism, pacifism, freedom of the press, and the separation of church and state. - The Translator

The Mobilization Before 1914

1.

Much ink has already been spilled over the question of who bears the blame for the war - while our enemies have slandered us in the most vile manner, on the German side a considerable number of defense and indictment documents are now also available.
Some place the main blame on Russian diplomacy, while others are inclined to see France as the cause of this immense catastrophe, but one thing is clear: that Germany's adversaries were driven forward under the banner of certain war aims that seemed necessary for their national interests.
Pan-Slavic Russia stared, as if hypnotized, toward the Bosporus; for the English, the annihilation of the German naval and merchant fleets and the destruction of German colonial power were regarded as a work pleasing to God; the French, in turn, were intoxicated by the idea of revenge and strove toward the Rhine...
Most writers agree on the characterization of these national power drives, but no one asks whether they might not also have served one or more other, broader global policies; in fact, they must not raise this question, for this global policy reigned and continues to reign not only in the "great democracies of the West," but just as much over Germany.
The international, national-Jewish stock market is an untouchable sanctuary, whose power every political writer knows, yet before which the vast majority cowardly close their eyes, because they are all somehow—in business, politics, or society—dependent on the masters of the stock exchanges and the major banks - that is why one may write against "France," "England," or "Russia," but must not utter a word about the world bankers who financed the greatest of all wars and, as beneficiaries of this crime, have today made all states pay them tribute.
The first insight into today's global political events, then, is this: that not a single nation won this war, but that they all lost it, with the exception of the Jews crouching in the headquarters of the states.

Although the "English" goal has been achieved, and Germany's fleets and colonies have been destroyed, England, who was formerly a creditor, has today become a debtor to the United States.
On February 8th, 1923, the Reuter news agency reported: the report of the American Debt Commission has, as previously reported, been submitted to Congress by Harding, setting the principal amount of the British debt to be funded at $4,074,818,000; the unpaid interest accrued through December 15th, 1922, amounts to $629,830,000 at an interest rate of 4 1/4%, and from this amount must be deducted the payments made by Great Britain in the amount of $100,520,000.
In his address to Congress, Harding endorsed the Debt Commission's decision and stated that the agreement represents the first major step toward settling the international obligations arising from the World War; Harding also expressed his appreciation to the British Debt Settlement Commission, which, while calls for the cancellation of World War debts were being raised in many quarters—erroneously expected to promote peace—had come to America to acknowledge the validity of British obligations.
Even though French troops are stationed on the Rhine, the country is up to its ears in foreign and domestic debt... The states must pay interest on the loans graciously granted by the world banks, and to do so, the people must be burdened with ever-new taxes - after the victory, both the "victors" and the vanquished have to shell out 5–10 times more than before the war began.

The second insight, then, is this: that today's beneficiaries were the organizers of the war (and the Russian Revolution).

It is already taken for granted today that international bankers, deigning to meet in Rome or New York, decide whether a state is deemed worthy of a loan or whether it should receive grain or not—it is the stock market speculators that thus determine the fate of hundreds of millions of people.
Germany's former Foreign Minister, Dr. von Rosenberg, once declared quite naively in the Reichstag that the most important thing one could do was to win the trust of the global financial establishment, otherwise all would be lost; the former Reich Chancellor Joseph Wirth (who wanted to stand "on the side of the proletariat") praised in a speech in Stuttgart the New York banking Jew Otto Hermann Lahn as a benefactor—he, one of the worst German-hating agitators, a Knight of the French Legion of Honor, who had declared in Carnegie Hall in 1915 that he was ashamed of every drop of German blood flowing through his veins...
This now almost absolute rule of money was, as explained, already the trump card long before the war: parliamentary elections in the Western democracies were funded by the major banks; the press was steered in a direction favorable to them, and behind the warring soldiers of the various parties, their leaders ultimately formed nothing more than the officer corps of Jewish stock market warfare—even where the national interests of the various peoples were ostensibly being promoted.

In France, England, and America, the situation was clear and unambiguous; Germany and Russia, however, presented a difficult problem in the encirclement of the still-healthy parts of Europe, for if the traditionally friendly policy between Berlin and Petersburg continued, these powers would be unassailable from the Entente's perspective - ways and means therefore had to be found to drive a wedge between the states.
The vanity of Wilhelm II and the incompetence of his chancellors provided a good opportunity for this, and the entire Jewish (liberal and Marxist) press did its part, through its railings against Tsarism, to intensify or provoke discord; added to this was the Deutsche Bank's venture with the Baghdad Railway, which the hostile press and diplomacy very skillfully portrayed as meaning that the conquest of Constantinople—so longed for by every Russian—was possible only via a detour through Berlin.
Bismarck had declared that the Deutsche Bank might conduct its business in Asia Minor, but that the Reich's policy was not at its disposal; later, however, the Deutsche Bank's business became decisive, and Germany's policy was dragged along in its wake, after world travelers proclaimed to us the absolute necessity of developing Asia Minor and Mesopotamia - instead of exploiting the eternal feud between England and Russia at the Bosporus to its advantage, Germany made enemies of both parties.
This fact also placed the Russian national movement in a marked opposition to Germany, since it claimed the Hagia Sophia as a Russian ecclesiastical sanctuary, while at the same time emphasizing the economic necessity for Russia to possess a free outlet to the Mediterranean; the rest of the Russian intelligentsia was hostile to both the Tsar and Germany, and either swore by parliamentary democracy as the sole path to salvation (the Radicals, led by the Jews Herzenstein and Winawer) or were revolutionary Marxists who, though many had studied in Germany, were nevertheless declared enemies of "German militarism" - thus, there were many opportunities to turn Germany and Russia against each other, and the Masonic ties between Russian ministers (Izvolsky, Milyukov) and French politicians (Declassé, Poincaré) perfected this game of world politics, which Wilhelm II and Nicholas II were in no way a match for.

It went without saying that antisemitic Russia was just as incapable of winning the war alone as Germany was, for the sole aim was to promote the process of mutual attrition between the two nations: the World War had reached such proportions that Russian industry was unable to meet the needs of the massive army, making Russia dependent on its "allies"; the vast empire came under guardianship, and nothing entered the country via the Finnish border, Arkhangelsk, or Vladivostok without the stamp of an Entente representative, yet most of the war materiel came from America.

At the head of all the war industries of the United States stood the Jew Bernard Baruch - as the work "The Jews Among the Entente Leaders," published by English Jews in early 1918, says of the office he headed:

"This office is not only an agency for production, but also a mediator of the (i.e., all!) operations of the Entente, and it effectively controls the world's supply of the most important materials; Mr. Baruch has in fact been granted complete (!) authority over all (!) industries in the United States."

Alongside Baruch, however, was Jacob Schiff, after whose death (1920) Jewish newspapers triumphantly proclaimed that he had financed Japan's war against antisemitic Russia and the Spring Revolution of 1917; in Washington, meanwhile, the Zionist and Supreme Court Justice Brandeis sat at Wilson's ear as his next advisor...
In England, following Kitchener's death, the Jew Montague took his place as Minister of Munitions, while the Jew R. Nathan was head of the Secret Service and the Jew F. Nathan was head of the explosives department; in France, the Jewish Finance Minister Lucien Klotz determined the use of French funds, and in Germany, Walter Rathenau held a position analogous to that of Bernard Baruch in America.
It was clear that, as a result of this situation, the Russians often had to launch attacks without rifles or ammunition; the Entente even went so far as to demand that the Tsar directly influence his war operations, which he, however, refused to do - this background to today's world politics must be clarified if one is not to be misled by the numerous publications that address the issues of war guilt and the outcome of the war.

The goal of the world stock markets was the destruction of Germany and Russia, and the political parties and the press of the West were just as committed to this goal as the political circles in Germany influenced by Jewish banking power were: in the West, unconditional victory was preached by whipping up all national passion, and in Germany, the Jewish press also sang "God, Emperor, Fatherland," but only as long as the Russian Tsarist regime still existed, for no sooner had this been overthrown and replaced by a "Judeophile" purely Jewish government, that the pipes of peace were blown all the more loudly, "peace" conferences were convened, and lies about "understanding" were spread.
The lie of German "guilt" for the war crept into the trenches with the help of leaflets printed in black, red, and gold, and "peace" resolutions were presented as necessary until faith in fighting for a good cause began to waver within the German army - then came the final blow: with the help of deluded workers, the Jewish stock exchange staged the revolution of November 9th, 1918.

And at the Versailles Conference, the financial experts were the major Jewish bankers: Warburg, Salomonsohn, Melchior, Wassermann, and a host of other Hebrews.
The Jew Walter Rathenau, founder of the notorious war profiteering companies, a billionaire, a big capitalist of the purest sort, became the de facto leader of the "new Free State," and also became a saint to the entire "labor" press as well - the stock exchange had triumphed so far, but not quite yet, for the rest

was taken care of by the Bolshevik campaign of extermination in Russia and the policy of fulfillment in Germany.
The final blow is just now being diplomatically initiated, which will lead to a new clash; the German challenge, then, is to have a German government until then.

The Concurrence Until 1918

1.

After providing an overview of the entire historical process, it is now necessary to illustrate it with a few examples.

The driving motive of individual democratic and Marxist politicians and writers cannot always be clearly identified; many were honestly convinced of the correctness of their views, even if it is mostly only those people who attain important posts who—without the backing of the party—would otherwise have sunk into obscurity, or who are outright unscrupulous political schemers.
On the part of the Entente—as mentioned—efforts were made to whip up all national passions, and Marxism unreservedly aligned itself with the governments of the Western plutocracies - the French Marxist Albert Thomas became Minister of Munitions; the American labor leader Samuel Gompers (a Jew) traveled throughout all countries to consolidate the "alliance of friendship" among the Entente states, the Belgian socialist Vandervelde became a minister in King Albert's war cabinet under the slogan "Victory or Defeat."
Although the stock market and Marxism in Germany fielded patriotic voices against Russia (Eisner-Kosmanowsky was a veritable warmonger at the time), they raved with the utmost rapture about the Jewish-Western moneybag democracies - on July 13th, 1917, the "Vorwärts" wrote:

"In order to emerge from this war with dignity and move into the 1920s, the German people need a representative body worthy of them, a parliament that stands on an equal footing (!!) and with equal rights alongside the other parliaments of the world."

This yearning for the victory of Western corruption was thus expressed by the Jew Friedrich Stampfer, as the intellectual leader of the "Marxist Zentralblatt":

"It can never (!) be a matter of creating German counterparts to Thomas and Vandervelde, who want to hear nothing of peace as long as Alsace-Lorraine is not French; German socialist ministers whose war aims are not limited to pure defense without clauses or rhetoric would be morally and politically impossible from day one (!!)."

For such words, a French Marxist would likely have ended up in prison, but the German government later appointed Mr. Stampfer's comrades to the cabinet as ministers of "understanding."
While the Entente quashed all internal political disputes, those in Wilhelmsstraße allowed themselves to be intimidated by the Jewish stock market and Marxist press, which exploited external political difficulties to engage in internal political blackmail - the "Vorwärts" chirped on July 10th, 1917:

"Developments are heading toward the formation of a parliamentary government of national defense; it will bring us the peace we need to live as a free nation among free peoples."

Shortly thereafter, some of these helmsmen were seen at work on the peace resolution of July 19th, 1917. Philipp Scheidemann spoke with pathos:

"Gentlemen! Imagine if a resolution such as the one we are adopting were also introduced in the British House of Commons and answered by the Chancellor there in the same way it has been answered here today—tomorrow the peace negotiations could begin."

In England, no munitions strikes were being prepared; instead, a call was made for a war of annihilation. The Erzberger-Scheidemann peace resolutions fit perfectly into the gentlemen's plan, especially since Scheidemann himself, in the same breath as the words above, also declared:

"The truth is that we are just as incapable of ending this war by military means as our opponents are."

The official organ of the Bavarian Marxists, the "Münchner Post," declared resolutely on July 19th, 1917:

"Now there is only one policy left, and that is not the policy of the mask, but that of the true face. The first was the politics of war; the second is and can only be the politics of peace - by expressing our desire to end the slaughter of nations while upholding our rights and our honor as loudly as possible, we must awaken and strengthen like-minded currents among other peoples until they unite with ours into a single stream of the great yearning for peace among nations.
The others wear masks too! But by casting off our own, we shall compel (!!!) the others to lift theirs as well; then it will become clear that there are very few on this globe who, to satisfy their ambition, their thirst for revenge, their drive for enrichment, wish for the war to continue, while hundreds of millions know no other thought than that of an end to all these horrors - when the masks fall, the war will also end."

There may have been only a few like those mentioned, but they dominated world politics—a fact the "Münchner Post" concealed, while at the same time once again spilling a drop of that poison which fostered the belief that one could disarm even one's mortal enemies through self-castration.

This "work" continued - in lieu of a narrative, here are the dates from the "German Revolutionary Almanac 1919," which contains contributions by Scheidemann, Kautsky, Hasse, Jacobsohn, Wolffenstein, Großwann, etc.

December 4th, 1914: Rejection of war credits by Karl Liebknecht in the Reichstag.
January 27th, 1916: First publication of the Spartacus Letters.
May 1st, 1916: Karl Liebknecht attempts to prevent soldiers heading to the front from departing at the Potsdam train station; speech at Potsdamer Platz.
May to June 1916: "Hunger demonstrations" in various cities across Germany **(note the quotation marks around the word "hunger demonstrations"!)**
June–July 1916: Distribution of revolutionary leaflets in Germany and at the front lines.
Summer: Leaflets calling for strikes are distributed in major German cities.
June 28th–30th: Mass strikes at munitions factories in Berlin and Braunschweig.
September 20th: The first issue of the secretly distributed magazine "Spartacus" appears. **(consider this: this was as early as 1916!)**
October 21st: Friedrich Adler shoots the Austrian Prime Minister Count Stürgkh in Vienna.

April 16-17th, 1917: Major strikes in the centers of the war industry, accompanied by the appearance of printed agitation material from abroad (!!).
Summer: Revolutionary agitation in the navy; acts of insubordination on ships of the North Sea Station.
November: Start of Russian Bolshevik agitation on the Eastern Front and within Germany (!).
January 1918: Intensified revolutionary Entente propaganda within Germany and on the Western Front through the smuggling of leaflets (!) and airdrops.
January 28th: First mass political strikes in Germany; workers' councils make their first public appearance here (!).
October 7th: National Conference of the Spartacus League in Gotha; the formation of workers' and soldiers' councils is decided upon immediately in all places where such do not yet exist (!); military agitation.
October 21st: Start of arms purchases among the Independents (self-loading pistols and ammunition) using Russian funds (!).
November 6th: Handover of four million rubles by Russian Ambassador Joffe to the Independent Oskar Cohn for the purposes of the German Revolution (!).

Thus was the dagger sharpened that was driven into the back of the fighting German people on November 9th, 1918 - a few more words from the November leaders should be noted here:

"I confess quite openly that a complete victory of the Reich would not serve the interests of social democracy."

- **Ströbel, editor of "Vorwärts" and member of the Prussian House of Representatives on February 23rd, 1913**

"We have been working systematically for the revolutionization of the fleet since the beginning of the war, from the start of 1915 onward."

- **The Jew Haase, chairman of the Seamen's Union on August 30th, 1919**

"In fact, a whole number of my comrades who sit on the executive committees have been preparing for the revolution since 1916; we have also worked on the front."

- **Ledebour, at the Imperial Conference of Councils on December 17, 1918**

"I can inform you that preparations for the revolution were already made in 1916."

- **Richard Müller, at the Second Congress of Councils on December 16th, 1918**

"During the time when Austria and Germany were at war against the Entente, it was the duty of social democracy to be Entente supporters and to foster illusory hopes about the Entente."

- **Dr. Otto Bauer, at the Vienna International Socialist Congress in March 1921**

"The German Revolution was brought about by fear of the front... The masses who rose up against the old regime in the days of November were not driven by any economic or political idea..."

- "Vorwärts," January 8th, 1920

"Until a certain day, Germany was the greatest and strongest military power of the World War, but a single moment brought the colossus to its knees; the fatal wound did not come from outside, but came from within..."

- "Arbeiterzeitung," the main newspaper of the Social Democrats of Austria, March 26th, 1919

That is why the "Bavarian" Marxist Wilhelm Thomas could later exclaim triumphantly:

"The stab in the back of the German army was the most fortunate stab of the revolutionary proletariat."

The "Vorwärts" committed outright "high treason" on October 20th, 1918, when it published a statement that day—one that is already well known, yet can never be repeated enough, and which our children and our children's children must still learn by heart if they are to understand the spirit from which the November Republic was born - the central organ of Friedrich Ebert's party wrote:

"Germany shall—and this is our firm will—lower its war flag forever (!), without having brought it home victorious for the last time."

One of the most despicable fabrications of the pan-Jewish press was the conflation of German nationalism and capitalist chauvinism; through this trick, the Jewish stock exchange, with the help of its Marxist accomplices, succeeded in creating a mental association that left their activities as hyenas of the battlefield entirely in the dark - our fellow countrymen are still largely in the dark about this fabrication, and the national—and especially the National Socialist—movement deserves credit for having shed light on the collaboration between the Jewish plutocracy and the Marxist leadership.

In 1919, a book by one of the principal architects of the November Republic was published, which openly described in detail all the preparatory measures and several of the leaders: this is "Aus der Werkstatt der deutschen Revolution" (From the Workshop of the German Revolution) by Emil Barth - since, under pressure from the unmasked November rulers, it has virtually disappeared from bookstores today, I will quote from it frequently, as it ultimately comes from one of the central organizers of direct action, who, as one of the first six "People's Representatives," formed the new government of the Republic in all its "beauty and dignity".
Occasionally, Mr. Barth, a narrow-minded but fanatical thinker, indulges in hyperbole when speaking of world-liberating socialism, yet the ingrained "worldview" breaks through, which became the leitmotif of the entire November Republic:

"If we want socialism, the expropriation of the expropriators, then…."

That is the worldview of the envious, hungry capitalist vis-à-vis the sated, rich one—and thus all the more the spirit of the "old system"!
In his inaugural address to the revolutionary chairmen, Barch declared:

"Only if you clearly recognize that you must burn all bridges behind you, that you must not only tear every patriotic feeling from your hearts, but also pursue it with your hatred..."

The "Frankf. Ztg.", however, which—as the paper later began to shift course—advocated a "national united front," trumpeted on November 13th, 1918, after the deed was done:

"The national idea has deliberately (l!) not played a part in this movement (the German Revolution)."

And on December 12th, 1918, it added, drunk with joy:

"We will not recall the Prussian state that once was; the forces that hollowed it out from within have done thorough and, by all accounts, lasting work (!)."

With these words from the leading newspaper of the Marxist-plutocratic November Republic, the still-stirring legend of the defense of the November heroes—as if the revolution were the consequence of the military collapse and not, conversely, the latter effect of the pacifist-treacherous undermining work permitted by Bethmann—has to be settled once and for all - for further clarification, let us quote here only a report on the speech by the king of forgers, Eisner-Kosmanowsky, which the pan-Jewish newspaper, surely out of triumphant vanity, published in the "Frankf. Ztg." on November 23rd, 1918:

"Eisner emphasized that the notion spread beyond the borders, as if the German Revolution had been merely a matter of military collapse… is false - in no country was there such opposition to the war as in Germany; the revolutionary current, which was to set an end to the war, had long been present, and had increasingly taken hold of the working class as well as intellectual circles."

This triumphant cry confirms Emil Barth's work word for word - first, a secret organization, then the election of "trustworthy" representatives, oral and leaflet propaganda, the formation of shock troops, the collection and distribution of weapons, strikes, demonstrations, and then—open revolt: that was what was being prepared in the workshop of the revolution.
And what did Mr. Barth promise his followers? Well, the very same thing that his Jewish teachers had instilled in his puny brain! He said in the speech already quoted (on November 2nd, 1918):

"We are peacemakers! And being peacemakers is our first and holiest duty, because nothing else enables us to achieve such a powerful moral victory for socialism; through this we win the sympathy of the Entente peoples in the storm, and because of this the Entente governments cannot impose reprisals against the peacemakers for fear of domestic political resistance.
Be clear that both are necessities for us: the sympathy of the Entente peoples is our bread, and the friendly attitude of the Entente governments is our light and air."

A week later, the terms were dictated in the forest of Compiègne, which Erzberger—as Barch puts it—"usually cheerfully radiant"—accepted.
Barch, strongly supported by Erzberger, advocated for the unconditional acceptance of this "friendly attitude" of Marshal Foch in the hope of the coming "sympathy of the Entente peoples" - we now know this sympathy all too well, manifested itself in the declaration by the French "brothers in solidarity" that the Treaty of Versailles was far too lenient, and in their later approval of Poincaré's incursion into the Ruhr region.
The Belgian Marxist Vandervelde later declared that he could not be held responsible for Versailles, as the Germans who had signed it were to blame; he had merely had to represent his country's interests - abroad, there was no sympathy for self-incrimination à la Barth.

The main argument on which the later Novemberists "relied" on was the vile lie of Germany's guilt—or rather, the guilt of Kaiser Wilhelm's government—for the war - the Marxists, Democrats, and other pacifists—always with the friendly assistance of the Center Party—played right into the hands of enemy propaganda, which, of course, disseminated similar "confessions" reaching abroad by the millions: Bethmann's "injustice against Belgium," the Marxist-Jewish leaflets, the writings of Lichnowsky, (specifically "Meine Londoner Mission" [My London Mission]), Grelling's "J'accuse", Mühlon's "Weil ich ein Deutscher bin" (Because I Am a German), etc., were received with delight and thrown into the trenches to the German soldiers, along with comments.
Once the German people had been successfully taken by surprise, the first Prime Minister of Bavaria of the new era—Salomon Eisner-Kosmanowsky—took the floor to make the following "frank" statement (from the "Frankf. Ztg"):

"I have published the secret files on the origins of the war, not to enlighten the Entente, which has long been aware of all these things, but so that the German people may finally know to whom they owe these past 4 1/2 years.
I can state that in recent weeks Bavaria has gained prestige abroad - yesterday I received a telegram from Agence Havas indicating that my publications have had the desired effect ('understanding with the Entente')."

This was the greatest deception ever perpetrated against the German people - Eisner's "publications" were published in huge print in the press worldwide with the explanation that now that a German Minister-President himself, on the basis of the files, had admitted Germany's guilt, the entire debate was finally closed.
Germans all over the world and at home began to waver, but thanks to Eisner and his cohorts, the pro-German neutrals were also silenced, for no one wanted to believe that a Prime Minister could forge documents - in the meantime, this has been established as a matter of record and is a matter of judicial record (see the Bavarian documents, published by Pius Dirr, from which everything becomes all too clear by comparing the genuine texts with Eisner's "alterations").
The Entente, however, drew the conclusion from this shameful and mendacious confession of guilt on behalf of itself and its peoples that Germany must now be punished all the more, and that this punishment was morally justified in every respect: Eisner's "revelations" were shouted in the faces of the German delegation in Versailles on a daily basis (as Baron von Lersner confirmed), and the global mood they

helped create contributed to the invasion of the Ruhr region, the imposition of "sanctions," and the brutal violation of the German people in the name of "justice."
Let us not forget a statement from the "Frankf. Ztg.," which, in light of the hundreds of studies conducted in recent years, can no longer speak of German "guilt" (it now says that Germany is "not solely to blame") - on December 7th, 1918, it wrote:

"The German Revolution has taken over from the old regime the terrible task of liquidating its crimes (!!) and their consequences."

On November 16th, 1918, Eisner-Kosmanowsky issued the following appeal in the "Münchner Post":

"The first actions of the revolutionary government have yielded significant successes: the leaders of the Entente speak differently now than before the upheaval; our appeal to the world's democracies has not gone unheard; the terms of the armistice have been considerably eased, and the spirit of the patriots (!!), which guided the French Republic, speaks today with human understanding and trust.
America promises the defeated enemy an easing of the terrible transition by supplying food; we hope that we will also succeed in securing the supply of raw materials.
We are confident today that, thanks to our policy—which is as revolutionary as it is prudent—the idea we expressed in that note to the Entente is coming to fruition: that the League of Nations must be formed through the joint efforts of the former enemies to overcome the destruction of war."

Then new promises:

"Furthermore, it seems impossible to implement socialist organization within a single national sphere of the world economy - we therefore believe that only after peace, when the united League of Nations of the world's democracies has been formed, and through the decisive influence of the proletarian International, which has risen to new power, can the indispensable socialization be carried out through the joint work of the peoples of the earth."

The celebrated patriots were Poincaré, Clemenceau, Foch - these representatives of the Jewish stock exchange, of unbridled militarism and private capitalism, were supposed to allow for socialization: until now, the swindlers have managed to keep the German working class in this belief!!!
The revolt against the German Reich began with the denial of national identity; it was then deepened by self-defamation and the alliance with the corrosive Hebraism, then was staged with the aid of lies and forgeries now evident, and finally through humiliations of the most outrageous kind, before the November Republic — servile outwardly and brutal inwardly — could eke out its existence - with the awakening of national pride and the realization of the betrayal, it will one day drown, sinking into the sad darkness from which it emerged...

The Policy of Fulfillment

When the Versailles "Treaty" was presented to Germany, the Marxist comrades were well aware of its true nature: Scheidemann's remark about the hand that would wither is well known, and meanwhile, Ebert declared on behalf of the government that we would be dishonorable if we were to sign that disgraceful document.
The German people thus faced two options: either to allow their moral backbone to be broken and to humiliate themselves, or to force the Entente to occupy all of Germany and take everything for themselves, down to every head of livestock - the November leaders decided—despite all their grandstanding—on the first option; this resulted in the "honest policy of compliance," that sad saying of "no" which in the end always ended with a pitiful "yes" and "amen".
Spa, London, Paris, Wiesbaden, Geneva, Genoa—these names mark a path of Germany's deepest humiliation, a policy of being bled dry that can never be separated from the general policy of the world stock market and the policy of Marxism (and the Center Party) in Germany, and thus also not from the misery of the German people.

The entire problem cannot be addressed here, but if one bears in mind that the goal of our enemies is the destruction of our national resilience and the subjugation of our people to interest payments, then a few examples suffice to characterize the nature of things:
The Paris ultimatum of March 1922 stated, among other things, regarding the Reich budget (found in D. A.Z., No. 139 of March 23rd, 1922):

"In this regard, the Reparations Commission calls upon the German government to examine the possibility of adopting a system whereby tax rates would automatically increase in accordance with the future growth of the German government's debt to the Reichsbank or with the decline in the purchasing power of the mark on the domestic German market (!)."

Regarding foreign loans, it states:

"Should the liquidation of a portion of Germany's debt through such loans not be achievable within a reasonable period, the German government shall, in cooperation with the Reparations Commission, examine the necessary measures to effect a payment in capital by other means, in particular through a levy on Germany's movable and immovable (!!) real assets."

These are statements that clearly illuminate certain ultimate goals for anyone with eyes to see, but about which the Marxist press has remained silent—silent because otherwise the greatest of all deceptions would have become apparent.
Year after year, this press has lied to the German worker, claiming it made no difference whether he was exploited by German, English, or French capitalists, and therefore, while the victory or defeat of the state was unimportant, only the victory of the "Workers' International" mattered[2] - this portrayal has concealed

[2] In August 1914, the esteemed Marxist leader Franz Mehring wrote in the "Bremer Bürgerzeitung": *"...If the German Reich wins, its propertied classes will be all the more powerful, and its working classes all the more powerless; then the traditions of 1813 and 1870, merely invoked by German social democracy, would come to pass."* (According to the "Neue Ztg." of September 18th, 1922); a the M.S.P. party congress of 1922, however, Mr.

the fundamental fact that, in the event of unjust treatment by the German Reich, the workers had political parties at their disposal, and even the possibility of a revolution, but in the event of the transfer of coal mines, properties, and industries to Americans, Englishmen, and Frenchmen, all of this would become nearly impossible, for any outrage over the usurped rights of foreign syndicates would automatically result in multiple foreign policy conflicts.
A strike would be laughable in the face of the united capitalist superpower: it would shut down the factories in Germany, and the starving German worker would simply have to give in, unless he resorted once more to the means that his leaders had wrested from his hands through their "work" of 1914–1918, of going to arms, which was born of the will to national defense.
Nature cannot be mocked, and the millions who once followed the slogans of November 9th, 1918, will one day again face the either-or dilemma - hopefully then with different leaders than those the November Republic has today.

True to the course it had set, the Paris ultimatum was accepted with much wailing and promising further "honest fulfillment" - the "Frankfurter Börsenblatt" stated (No. 219, 1923) with scorn:

*"Politics has spoken **(emphasized by the 'Fr. Ztg.'!)**; it has not yet heeded the warnings of economic necessity, but it has become more moderate (!).*
Progress (!!) is evident, even if the path of reason has not yet been taken; if one draws a line from the figures following the armistice, via London, to yesterday's decision (!!)—which represents the provisional figures for 1922—the picture that emerges is one of a downward curve.
Reason (!) is gaining ground, but it has not yet won the battle; we will pay, for it is through our attempts to faithfully (!) fulfill the obligations (!) imposed upon us that we best demonstrate the state of our economic capacity."

For the "coming weeks," the Frankfurterin[3] held out the prospect of "a certain degree of leniency," but then concluded that "if, however, obstruction (!) by the German government and its agencies were to be established," then we would face the danger that the foreign exchange shortfall would be demanded - incidentally, it was the Reparations Commission that had decided.
The "Berlin Börsenblatt", however, under the guise of Marxism, sneered as follows:

"If one does not wish to take the path leading to a complete abolition of Germany's state independence—and one cannot take it—then Germany's debt relationship with the Entente must be normalized (!) as soon as possible, as is customary in sound business life (!!), i.e., there must be an end to the system of forced executions and the barely (!) veiled debt bondage."

- **"Vorwärts", No. 138, 1922**.

Sollmann said: *"We are not negotiating with Faure and Shan, but with Poincaré **(the 'patriots,' as Eisner said! - D.V.)** and the German workers (!), not the capitalists—they are the ones footing the bill for what is being imposed upon us."*
Above all, however, the German workers are paying for the betrayal of their leaders and their cushy positions...

[3] A woman from Frankfurt. - The Translator

These forced executions are being imposed on us by those very parliaments which the same pan-Jewish "Vorwärts"—as shown—had extolled to us as exemplary! Thus, even in 1922, the Jew Kuttner rejected any resistance on behalf of the German worker; he failed to mention that by yielding, we would be plunged into even worse debt bondage...
The "Münchner Post," for its part, began its critique of a demand that sought nothing more and nothing less than the surrender of all sovereignty by the German government with the phrase "what is needed above all is calm deliberation," before mocking the "initial shock" of the parties in Berlin, only to continue cynically:

"Control over our wretched financial circumstances is feasible if it is exercised in a form permissible under European standards - Germany is not an Oriental state whose income and expenditure accounts must be audited for accuracy, but given its disorganized state, it should not spurn good (!!) advice. Financial experts from the Entente, when they consult with the Reich authorities on the guidelines of our (!) tax policy will counter the financial policy of the French bayonets more effectively than we could ever hope to do ourselves; this kind of oversight, as a testament to our sincere willingness to comply, would hold no (!) humiliation for us, but would eradicate the root cause of our distress—France's mistrust—and clarify and calm our political relations with France."

- M. P., No. 70, 1922

Hardly anything more despicable has ever been dared to be offered to our people: the "financial experts," who, after all, also determine France's policy, who keep the French armies at the ready as their means of pressure, whose signatures appear on the ultimatum under discussion—they are to confront the French! And in whose favor - for a people, perhaps, that is itself unwilling to defend itself?
But the Marxist organ, which once called for revolution against the German Reich, finds "nothing humiliating" in the control of foreign financial bandits! We saw how "France's" mistrust was "uprooted" on January 11th, 1923, for example, when the Ruhr region was occupied…[4]

The question of absolute financial domination now has another side, which Adolf Hitler repeatedly emphasized in his speeches: namely, if foreign capital "participates" in our industry, it also sends its representatives to all factories; these representatives would be nothing other than informants who would immediately report to London and Paris any attempt or invention that might serve to strengthen German resilience.
A financial center under foreign control would make any financing of national interests impossible, and the sought-after "privatization," i.e., the sell-off of the Imperial Railways to foreign and domestic financiers would mean the final paralysis: anyone who examines current events even superficially knows that day by day we are drawing closer to a state where, in all our industries, financial institutions, etc., —besides the Jews residing in Germany—there are also Englishmen, Frenchmen, and Americans sitting as employees or as beneficiaries of their stock market masters.

[4] The same newspaper that in 1917 sang the praises of France's willingness to reach an understanding under Poincaré's presidency—a France that swore by the International—threw the following scorn in the face of the German worker on April 18th, 1922: *"This Poincaré, in whom there is absolutely nothing humanly conciliatory, is the idol of nine-tenths of all French people; the remaining tenth quarrels over why he cannot also be their idol."*

First, they reached for the gold - the "Frankfurter Zeitung"—which, as the "Central Association of German Citizens of the Jewish Faith" admitted through its own organ, was in Jewish hands—wrote, after having mumbled various things about currency devaluation, bonds, etc.:

"If we are to save ourselves, we must ask ourselves whether we are not, after all, capable of plugging this source of evil."

"The only reserve we have left for this today is the Reichsbank's gold reserves; to use them is certainly a difficult decision, but after all, even these gold reserves of the Reichsbank are not an idol before which one must lie prostrate in the dust in adoration; they are meant to serve the economy, and that is their purpose.
And so the problem arises: whether it would be possible, by utilizing these gold reserves—for example, by procuring foreign exchange against their pledge—to make enough foreign exchange available to the economy in the coming months to cover the deficit and thereby put a stop to further devaluation of the mark. The question is of the utmost seriousness: an attempt was already made in June and July to release considerable amounts of foreign exchange from the reserves of the Reich treasury, yet the only experience gained was that these released foreign exchange amounts simply seeped away into the economy without making an impression; this measure should therefore not be taken in isolation, but must be combined with another: namely, the simultaneous issuance of a domestic gold bond, thereby creating a stable investment opportunity for capital that would remove the currently disastrous incentive to purchase foreign exchange for investment purposes.
Even then, the numerical foundations would still need to be examined very closely, but this must, of course, be done as quickly as possible and with the utmost readiness for bold action - inaction is leading us to ruin, and we are but a short distance from its precipice."

- "Abendblatt", October 6th, 1922

So, Michel[5], get rid of the Reichsbank's gold, get rid of the gold rings and watches, so that everything can flow out to the stock market Jews of Paris, London, and New York; hand over whatever you have left after the wartime bond swindle, for what do you need the fetish of gold for? Israel knows better how to handle it.
Once the gold and precious stones are out, let chaos come; the big rats will have abandoned ship, but their deluded protection forces will see to the extermination of German culture…

Four days after this essay (on October 10th, 1922) in the "Börsenzeitung", the "Vorwärts" followed with an editorial on the same topic, which concluded as follows:

"The dollar stands at nearly 3,000, yet one billion gold marks lie idle in the vaults of the Reichsbank, not contributing to supporting the currency - this is an untenable situation.
The government must devote its utmost energy to finally halting the collapse of the mark, and in doing so, it must not be deterred by the subjective judgment of men whose thinking and feelings are trapped in pre-war conditions, and who are using the gold reserve to pursue a futile policy of prestige."

[5] Michel is a representational figure of the German character. - The Translator

One must admit that the gist here is exactly the same as in the "Frankfurter Zeitung": the masters and their servants, arm in arm - "All of Israel united!"[6]
It is unknown how much German gold has been "deposited" with Mendelssohn in Amsterdam, Zurich, or London—never to be seen again—by the politicians of appeasement - in any case, considerable amounts.
But the mark continued to plummet into the abyss; then came the Rentenmark, which drew 3% of Germany's assets as collateral, and naturally, the same stock market circles continued to work toward its collapse: to buy it up cheaply.
At the very same time, however, as these lines are being written, they are on the verge of "legalizing" foreign financial domination - on January 22nd, 1924, in Paris, the well-known "experts" declared the establishment of a German gold bank to be necessary; according to the communiqué, this bank is to "hold the metal reserves and foreign currency that are in the hands of German citizens without any economic necessity; furthermore, foreign capital is to participate in the establishment of this bank." ("Münchener Neueste Nachrichten", January 22nd, 1924.)
This is clear: whatever the common man still has left in watch chains and silverware is to be transferred—naturally for the "good of the state"—to the new bank; add to this the foreign money of the stock market barons, and the rule of interest is once again strengthened by several degrees, while new burdens have been imposed on the German people - the German government already had Dr. Cuno declare that it would even make its police force available to guarantee the honest implementation of this policy.

The discussion of this all-Jewish stock market plan is not a matter of the delusions of a persecution-crazed nationalist, but of verifiable, sober insights into the driving forces of today's world politics.
Some may wish to familiarize the German people more with the "legitimacy" of "France's historical borders" ("Voss. Ztg."), while others rave more about the "Anglo-Saxon world domination" established in Washington in 1922 ("Franks. Ztg."), and openly state that we (!) should rejoice if this were to restore order to the world - these are merely insignificant nuances.
But never has the fundamental idea of Germany's subjugation been expressed more brazenly than on February 8th, 1922, by the "Franks. Ztg.," the mainstay of the November Republic - after describing French concerns, it wrote:

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[6] In this context, a Jewish taunt from the "B. Z. am Mittag" of June 18th, 1923, should be noted; it was once said that it was a patriotic duty to hand over one's gold to the (private!) Reichsbank, and today, the Jewish newspaper mocks this in the following "sketch":

Of Deserts, Camels, and Dreams

An English captain, Angus Buchanan, recently undertook a film expedition through the Sahara on behalf of the British Museum.
It was very grueling - of 32 camels, 31 succumbed to the strain; it has once again been shown that man can endure more than the camel.
Upon his return, Buchanan recounted that the hardships had been appalling, but the night had compensated for them with beautiful dreams: he himself had once dreamed of lobster mayonnaise.
Well, they say that dreams always have their origin in the thoughts one dwells on during the day; we Germans can empathize with the English captain's mental and physical torments, for our existence, too, is grueling and full of hardships - just how large the percentage of camels is that have already succumbed to him is probably impossible to determine statistically.
You still see quite a few people walking around with iron armrests on which is written "I gave gold for iron" - but the thing about dreams is true: I recently dreamed of potato pancakes.

"It may well be, however, that both the peaceful citizen who wishes to enjoy his fine pensions undiminished, and the violence-loving politician who dreams of world domination by his armies, are in truth merely the tools of a third group: the tools of that small but everywhere (!) powerful class of special-interest groups, for whom the ideologues of politics and the instruments of power in their country are nothing but methods for pursuing economic-imperialist goals, the implementation of which, embellished with nationalist rhetoric, is intended above all to bring them profit and the expansion of their dominance; one would thoroughly misunderstand the motives behind the Ruhr campaign if one overlooked these economic-imperialist goals in their broader context."

"The struggle, to put it bluntly, is about the colonization of Germany - Germany, which was not uninvolved in this imperialist policy of the great powers before the war, is today, in the decisive sense (!!), the object of this imperialist striving, which now plays into all the states' political power politics; our state's powerlessness and our need for capital imports—which has been magnified to gigantic proportions by the reparations obligation—provide foreign powers with the weapons for this."

Here, then, is a cold admission of what the nationalist Germans have been demonstrating for years: that the states have become dependent on financial syndicates, that the peoples no longer fight for their own interests, but for Jewish stock market bandits and their accomplices - but lest anyone believe that the "Frankfurter Allgemeine" is seeking to rebel against the German people's trust, it continues immediately:

"Wide circles in Germany have, in the years since our military collapse, expressed intense fear of anything that looked like 'foreign infiltration'; they failed to recognize that foreign infiltration on a large (!) scale was our 'inevitable' (!) fate (!) **(that it was always meant to be! - D.V.)***, and that not every instance of foreign infiltration is in itself fatal to us, but that, on the contrary, it is a matter of steering it into harmless channels wherever possible."*

With this, the November Republic has been definitively unmasked—and by its own triumphant spokespeople, no less; no wonder democracy and Marxism are so, so loyal to the Reich…

The Betrayal of the Ruhr Region

With the loss of Upper Silesia and the French invasion of the Ruhr region, the "compliance politicians" were able to act with impunity whenever stronger forces emerged in Bavaria or elsewhere in the Reich that sought to put a stop to this disastrous policy - in the name of imperial unity, they succeeded in silencing them, while state parliaments and governments were careful never to ask the people for their opinion on the most important and fundamental issues.
In consequence of all this, we first lost the flourishing parts of Upper Silesia: this was indeed an open slap in the face by the Jewish League of Nations in Geneva (see my treatise "Die Weisen von Zion und die jüdische weltpolitik" [The Elders of Zion and Jewish World Politics]) to the November Republic, which was ready to comply; however, the Republic quickly regained its composure, and the German representative, the half-Jew Schiffer, deemed it an opportune moment to declare openly in the Reichstag, of all places:

"The time has come to rebuild the bridges between the peoples that the war has destroyed…"

The people were reassured, and the November Republicans continued to comply, always as they did so using the same tactic - whenever a demand arose whose monstrosity outraged the entire people, they assured everyone that compliance was out of the question; then they would introduce "considerations," portray acceptance as the lesser evil, and paint the consequences of rejection in the darkest terms; to top it off, they would denounce the proponents of rejection as agitators hostile to the Reich.
An example: at the end of January 1921, the most outrageous blackmail demands arrived from Paris, and the "Vorwärts" wrote on this subject on February 1st:

"No German government will be found that accepts the Paris proposals, for such a government would place itself in opposition to the opinion of all of Germany (!); there is not a single person in all of Germany who considers these proposals feasible."

But when the ultimatum finally arrived in early May, the same "Vorwärts" wrote on May 4th:

"Accepting the ultimatum will be the lesser evil if it appears likely that, with the utmost effort, we will be able to meet its demands (which were still unfulfillable as of February 1st) for at least a few years... However, if a calm, sober examination of the demands made upon us reveals that, in attempting to fulfill them, we will already be left by the wayside in the coming months, and would then have to suffer what we sought to avoid by accepting them, then we must endure the inevitable with the thought that anticipated adversity always looks worse than that which has already befallen us."

For a few more days, the followers are kept at bay with empty promises - then, on May 8th, 1922, it is stated:

"It is therefore not clear how we are to bear the burdens imposed on us by the financial diktats in the long run; however, we must also seriously consider whether the occupation of the Ruhr region would not worsen the economic situation even more rapidly and increase unemployment even more sharply than an attempt to begin fulfilling the financial diktats."

And the very next day, the ”Vorwärts,“ which on February 1st could not ”find" a government, writes unconcernedly:

“Are we allowed to say yes if we consider the economic demands of the ultimatum to be unfulfillable? The answer to this question is: the ultimatum does not demand an economic assessment from us, but specific actions.
Above all, we are to pay 50 million gold marks at 5 percent interest and repay 1 percent annually; we are to pay 2 billion annually, plus an amount equivalent to the value of a quarter of our exports - the question is not whether we will still be able to do this in ten, fifty, or twenty years, but how long we can endure this in order to avoid the death blow and wait for better global conditions.”

Thus, submission had once again become a “matter of national necessity” - now consider the following remarks from the same “Vorwärts” of May 12th, 1921:

“If France, as it wished, were to march following the rejection of the ultimatum, it would do so in agreement with England, Italy, Belgium, and Japan, and in agreement with the vast majority of its own population - but if France, irresistibly swept away by the obstinacy of a few unrelenting warmongers, were to march after Germany has accepted, then it would thereby be in breach of treaty with its own allies, and all discerning circles in France would understand that what is being committed here is, in Fouché’s famous words, more than a crime—a mistake!”

"However, the stance of even the most extreme Parisian nationalist press suggests that the morning after this night will prove the superfluity of the considerations set forth here - thus, the only question remaining is whether it is within France’s power to invade at a later date on the basis of its unilateral assertion that any of the conditions of the ultimatum have not been fulfilled: this question must be answered in the negative.
Logically, monitoring the implementation of the ultimatum is a joint matter for those powers that issued the ultimatum and enforced its acceptance; perhaps in the meantime there will also be time to inquire once again about the League of Nations, which, according to Article 17 of the peace treaty we signed, has the noble task of mediating disputes even between members and non-members of the League.”

Here we take a look at the inner workings of Jewish-Marxist stock market policy, which, by threatening German workers with a horrific end, led them step by step from one form of subjugation to another.
After this sweating of blood that had been shed for the benefit of foreign exploiters, the invasion of the Ruhr region came, and everything the nationalists had predicted had come to pass: the 46 billion gold marks had been in vain, as had all the humiliations, all the begging and whining.
As the nationalists’ realization gradually began to become common knowledge among broad segments of the population, and as much as the invasion of the Ruhr weighed on the politicians of compromise, an opportunity nevertheless presented itself to them: to divert the people’s gaze away from themselves, as the guilty party, and direct it toward France.
The French, through their treachery, provided material for agitation, and suddenly there it was: the “national united front” - financial newspapers and the Marxist press called for help on behalf of the Fatherland for the Ruhr residents, and the idiotic so-called bourgeois-national press screamed about the

necessity of setting aside all party disputes, unanimously pouncing on the National Socialists who declared that with such a united front the Ruhr would surely be lost, and that the stab in the back would inevitably be delivered once again by Marxism; this view proved more and more true with each passing day, as Reich Chancellor Cuno—idolized by the German Nationalists for his good looks—did not lift a finger to neutralize the traitors in the Ruhr.

It is unfortunate that the space available does not permit the reprinting of all the countless leaflets that the KPD distributed throughout Germany, as they all spoke of the Berlin government's deliberate sabotage of the policy of compliance, emphasized Germany's duty (!) to rebuild France, called for every (!) form of mediation, and even declared Poincaré's invasion to be—justified; even Reichstag deputies such as Paul Levi did this without Mr. Cuno lifting a finger against them.
In light of this hypocritical facade of unity, the collapse in the Ruhr was only a matter of time - on May 2nd, Dr. Cuno sent his note of submission to Paris, in which he offered "all property and all (!) sources of income of the German Reich" as guarantees and granted an international commission all rights of control; Poincaré replied that there could be no question of negotiations until the German government had also abandoned its passive resistance in the Ruhr.
The French Minister of War, Maginot, declared at a banquet in Arcachon during an event organized by veterans' associations:

"We will only loosen our grip if Germany ends its resistance; we will—and Germany must be convinced of this, and the world must know it—not accept any proposals that entail a further reduction of our demands and do not secure for us the guarantees that cannot be dispensed with when dealing with a people such as the Germans."

The fact that France responded at all was hailed by the financial press as a particularly great success - the "Franks. Ztg." wrote on May 8th, 1923:

"The tone struck by the note might be jarring if one were accustomed to Paris speaking a different language toward Germany..."

In other words: the French kick would be painful, but since we are used to being kicked, a basis for negotiation has been created: one kicks, the other lets himself be kicked, and both call this—negotiation; in fact, the "Fr. Ztg." also draws this conclusion and titles its article "The Possibility of a Continuation (!) of the Discussion."
The "Vossische Ztg." by the Jew Bernhard says, after a mild critique:

"In all this, the responsible politicians in Germany must examine Poincaré's reply note and make it the basis for their further course of action (!) ***(Poincaré's note, not Cuno's!)*** *and not succumb to the all-too-understandable mood with which the broad masses of the people in Germany will undoubtedly read the note."*

This was published on May 7th!

The Marxist leaders knew exactly what the Ruhr struggle was about - in early February, the "Korrespondenzblatt des Allg. Deutschen Gewerkschaftsbundes" published an essay in which it states verbatim:

"That the decisive battle for the world's social and political progress is being fought in the Ruhr, and that a French victory would be tantamount to the collapse of both the German economy and German social policy, starting with the achievement of the eight-hour day, means that danger is imminent: German social policy has long since ceased to present itself as a vital entity; the reparations policy (!!!) has increasingly diluted its lifeblood, and health insurance funds, for example, can only be maintained with great difficulty despite constantly rising contributions from the insured.
The blame for all this misery lies with the French will to destroy, which does not stop at German social policy, and would prefer to see German workers toiling beyond the eight-hour day and detached from any social welfare, all for the sake of French corporate interests - the renowned Frenchman who, once, when he still identified with the political left, praised German social policy legislation in a public parliamentary session, Millerand, is today, as President of the Republic, a die-hard nationalist; he would hardly shed a tear over the collapse of German social welfare, and the German working class thus recognizes that by standing firm in a united defensive front with their fellow Germans, who are fighting for a noble cause."

This is what the "patriots" look like, according to a Marxist confession, whom Eisner-Kosmanowsky dared to glorify in 1918! In light of this insight (which only lacks the addition that the three-quarters-Jewish Millerand is an exponent of the Paris Stock Exchange), the debates within the Marxist leadership cast a bright light on the sad role of traitor that it also played in the Ruhr struggle.
On February 25th, 1923, the SPD's Greater Berlin District Conference convened, and Otto Wels, one of the leading figures, declared at the time that France's age-old goal was the dismemberment of Germany and the annexation of the Rhineland; the leaders thus knew what France wanted and yet had the audacity to speak of an "understanding."
Immediately afterward, however, the gentleman said:

"We do not fear the stab-in-the-back myth ***(these people are no longer entirely comfortable with their own actions! - D. V.)*** *of the German nationalist press, which claims that we have shattered the united front, for such a united front never existed."*

"We cannot cease the class struggle, even if we wanted to; there can be no solidarity with the business class... Certainly, the international working class is weakened (l), but nevertheless, the moral support that the French and Belgian socialists bestow upon us by influencing public opinion ***(by casting a vote of confidence for Poincaré - D. V.)*** *is infinitely (!!!) more valuable than the abuse (!) of Poincaré by our nationalists."*

With what satisfied, mocking laughter must these words have been read in Paris, particularly by Léon Daudet, who, as is well known, declared in the Chamber of Deputies that he wished the Germans their republic and their Social Democrats, because he wished the plague upon Germany; Wels, however, spoke the quoted words shortly after it became known that the secretary of the Amsterdam International, Fimmen, had declared that the International could do nothing in Germany's favor.

The Jew Kurt Rosenfeld then took the floor to explain:

"We must fight the statement that the Cuno government will only negotiate once the French have left the Ruhr region."

The Hebrew Paul Levi, at the time an absolute supporter of Soviet Judea, then having moved closer to his old convictions again, declared:

"The obligations (!!) regarding reparations remain for us regardless of the outcome of the Ruhr struggle."

Meanwhile the Jew Paul Hertz called for "active resistance against the Orgesch gangs"[7]...

Under the influence of such a society, the death struggle in the Ruhr was taking place, and it was only natural that it would sooner or later end in defeat - as late as mid-June, the Hebrew newspapers were still prattling on about passive resistance as the means to certain victory, but gradually the old tactic of preparing for "re-education" began...
The "Franks. Zrg." declared that the progressive decline of the finances would continue unless a reduction in Ruhr expenditures were undertaken:

"Anyone who understands the context cannot avoid the conclusion that such a restriction of the Reich's expenditures can only be pursued on the condition of a rapid resolution of the Ruhr conflict."

We would have to draw the "necessary conclusions" - the "Voss. Ztg." wrote:

"It is therefore regarded as the political task of the German government to persuade France to negotiate with Germany regarding the Ruhr conflict and the reparations issue, while refraining from the unconditional abandonment of passive resistance; it is recognized that the conditions for this will be very difficult, but even severe material demands are more bearable than the continuation of uncertainty - what would be unbearable, however, as the Reich Chancellor has repeatedly emphasized, would be the surrender of German territory or the surrender of German sovereignty."

Later, this "unbearable" condition was presented as a matter of course - the same newspaper wrote (No. 442, 1923), verbatim:

"It is high time that the German national press once and for all answered the question already raised here on several occasions: what other solution is there, apart from total collapse and unconditional surrender, if negotiations with France fail to succeed?"

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[7] The "Orgesch" was a antisemitic paramilitary group organized in 1919 by the German politician and nationalist Georg Escherich; it worked with an Austrian nationalist group, the "Heimwehr", by providing weapons until it was shut down by Entente occupation authorities in 1921. - The Translator

This "success," however, was precisely the unconditional abandonment of the defense of the Ruhr by Dr. Stresemann, whom the "Voss. Ztg." had been praising to the heavens; Dr. Bernhard, its editor, however, described Poincaré as a man who "thinks in strictly legal terms" (No. 440 of September 17th, 1923).

At the same time that the financial newspapers were waging this war of attrition, the Social Democratic Reichstag faction was in session - the "Vorwärts" reported on September 19th that there had been "unanimity" regarding the need to "initiate negotiations with France as soon as possible"; this occurred following Poincaré's official declaration that he would not withdraw from the Ruhr region.
At the same time, the Democratic deputy from Erkelenz was traveling around and speaking in the same vein - for example, on September 10th in Hamburg, he said:

"It is a matter of statecraft to shorten the Ruhr conflict as much as possible; every person in the Ruhr region costs the Reich three gold marks a day ***(and every member of parliament costs the people 10 years of slavery - D. V.)****, and the German government must therefore attempt to contact France in order to end the struggle in the Ruhr.*
The government has already taken steps that will hopefully soon lead to a successful conclusion ***(was that not open mockery? - D.V.)*** *of the struggle; the negotiations must be conducted on the basis that the German people are prepared to make ever (!!) greater sacrifices, but of course on the condition that the sovereignty and unity of the Reich and the retention of the Rhineland* ***(not the Ruhr region - D.V.)*** *by Germany are guaranteed.*
A willingness to make sacrifices alone will not suffice - the question of French participation in German industry must be settled."

Dozens more examples could be cited that would prove how, under the guise of slogans, the betrayal of the Ruhr was presented as a matter of statecraft and the people were once again prepared for unconditional submission: the "Franks. Ztg." speculated on the money supply in the unoccupied territory; Mr. Erkelenz calculated the value of the German in the Ruhr at so many gold marks.

The "happy ending" then came: the Ruhr was surrendered unconditionally, and Mr. Erkelenz remains a highly esteemed November Republican....
What this defeat means—it is now beginning to take effect—the Social Democratic leaders knew very well; I have already cited one example.
The Marxist deputy Nikolaus Osterroth even wrote a pamphlet titled "Der deutsche Arbeiter und der Ruhreinfall" (The German Worker and the Invasion of the Ruhr), Publishers for Politics and Economics - in it, he says:

"Surrender would mean: the perpetuation of slavery and the acceleration of the great process of decline among the German people, which has already been underway for years; it would literally make Clemenceau's words come true, according to which there are 20 million Germans too many."

And Osterroth continues:

"The German people would have given up on themselves, would have denied their right to life in the present and future, had they acted otherwise - surrender to Franco-Belgian tanks and bayonets would

have been tantamount to the end of the German industrial economy, which is, after all, the most important source of livelihood for 60 million of our fellow countrymen."

At the same time, Osterroth emphasizes that Poincaré is by no means concerned with reparations, but rather with the destruction of Germany - he paints a vivid picture for German workers of what would happen if they were to capitulate:

"In terms of social policy, the German working class and German legislation would be dealing with the most backward and brutal capitalist clique in the world ***(Which was portrayed by the "Vorwärts" during the war as an 'exemplary parliament!' - D. V.)****; in the realm of trade unions, the workers would be fighting tooth and nail against opponents based beyond the Vosges Mountains, who would place their enterprises under the protection of French bayonets.*
The workers in the Ruhr and the manual and white-collar workers behind them know that their defensive struggle is necessary above all in the interest of German industrial workers, for the German economy, for whose self-preservation the defensive struggle is being waged, is not least a vital asset of the German workers.
The defensive struggle in the Ruhr and on the Rhine serves to preserve German economic sovereignty, the independence of Germany's sources of livelihood, the social freedom and opportunities for advancement of the German working class, and the freedom and security of the entire future of the German people - that is why there will be no letup in this most justifiable defensive struggle until better understanding prevails beyond the Vosges."

So the consequences were clear: for the Marxist leadership, there are no extenuating circumstances, any more than there are for the stock market, which later declared scornfully through the "Franks. Ztg." that it had been clear to anyone with insight that passive resistance could not lead to victory...
And now comes the worst! Not only did the Prussian government itself do nothing to organize passive resistance in the Ruhr (Cuno's timid attempts were all thwarted), but even stabbed the active resistance born of the people in the back, disbanding the same popular associations as the French General Degoutte, and sent, through its representatives in the Ruhr, wanted posters after men who risked their lives to save their fatherland.
What made the French nervous at first was the fear of the invisible enemy, the awareness of suddenly being blown up while driving by, of falling from a railway bridge, of being shot down on patrol, etc; this covert guerrilla warfare, supported by the entire population and waged in conjunction with a large-scale propaganda campaign among the French, was the only form of resistance that would have led to success - but this path was not to be taken!

When centuries have passed, one man will be named among many sufferers as a symbol of this heroic fighting spirit: Albert Leo Schlageter - Germany did not follow his example, but still obeys a party whose representatives issued wanted posters against this noblest of Germans[8], who died a sacrificial death, and

[8] To serve as physical proof of this eternal shame, the text of this document is reproduced here - I myself have held this wanted poster in my hands.
The order reads:

Railroad Blast in Calcum

later prevented his liberation by holding the organizer of this liberation captive on suspicion of having committed “acts of sabotage.”
This society, whose leaders boast of knowing no fatherland called Germany, has not even been ashamed to desecrate the German hero even in his grave - to their eternal shame, a few voices of these fellows shall be rescued from oblivion here: the National Socialist Schlageter had been in his grave for some time when the entire Marxist press reported that he had been a Polish informant; however, it was then immediately proven that he had also fought in the East in German service for the freedom of his people, though this did not prevent the Marxist journalists from continuing their work of desecrating the dead - the Marxist “Tagespost” in Nuremberg wrote, comparing Schlageter to Rathenau:

“Just as there was no hero named Rathenau for them (the Völkisch) who truly deserved this recognition, there is no hero named Schlageter for us (presumably meaning: Jews), whose only merit was a violation of passive resistance: naming streets after Schlageter and erecting monuments to him means building memorials to nationalism.”

The Social Democratic Teplitz newspaper “Freiheit” wrote in its June 13th, 1923, issue in an editorial titled “Schlageter and Co.”:

“Schlageter, in particular, played such a nefarious role in the internal political struggles against the republic that even the otherwise very lenient republican judiciary issued a warrant for his arrest, seeking him for forming military gangs and endangering hostages; such a wanted individual (!!) is today the subject of extensive official honors for deeds that are not only incompatible with passive resistance but, as experience shows, constantly exacerbate the situation in the Ruhr region!”

That is enough, but the German people must be made clear that, in its current state, it is not worthy of a Schlageter, nor has it deserved any other treatment in world politics for as long as such scribblers have been allowed to roam about with impunity and people who know no fatherland called Germany have been permitted to determine its fate - until these people have disappeared, Germany will follow the path of fulfillment, that is, from one humiliation to the next.

On the evening of March 15th, 1923, around 8 o’clock, the railroad tracks over the Haarbach, in the municipality of Calum, were blown up; the perpetrators are likely two young men described as follows:

Surnames presumably Fr. von Krampe or von Krause and Albert Leo Schagstein or Schapeten; one is 20 to 25 years old, 1.60 meters tall, slender, dark blond, clean-shaven, with a full face, upright gait and posture, speaks a non-Rhineland dialect, dressed in black lace-up shoes, brown athletic socks, a gray herringbone coat with a belt, and a light-colored athletic cap; the other is 20 to 25 years old, 1.80 meters tall, slight build, blond, clean-shaven, with a long face, upright gait and posture, likely a Rhinelander dressed in black lace-up shoes, gray raincoat, and light-colored fedora.
As a result of the assassination, respected citizens have been taken hostage by the occupying authorities and placed in “prison,” and are to be released only once the perpetrators have been identified - we therefore request that appropriate investigations be conducted to identify the perpetrators, and that any information be reported promptly to the undersigned police authority.

Kaiserwerth, April 5th, 1923.
The Police Administration

The punishment for these crimes against our people is its enslavement: it is a just punishment for having surrendered our national honor and allowed our heroes to be pelted with stones.

Bolshevism

The differences in temperament among the various segments of the population are quite striking, and thus Marxism—especially in turbulent times—must take precautions to ensure that it loses neither the impetuous, active forces nor those inclined toward moderation; moreover, in the long run, thanks to the policies pursued, it was inevitable that a sense of betrayal would spread ever more widely, especially in recent years, and it was therefore a shrewd strategic move by the Jewish leaders of the Marxist movement to create, within the USP and later the KPD, a haven for the disillusioned and those who felt betrayed, without them realizing that, in the end, they were once again working under the same leadership - even if the rank-and-file members and lower-level leaders of the Marxist parties lashed out at one another in genuine indignation, the puppet masters were at most concerned about whether the reins might slip from their grasp and the active masses might instinctively take a different path than had been intended.

At the outset of the stock market revolution of November 9th, 1918, the "Franks. Ztg." quite openly flirted with the methods that had led to such a brilliant victory over the Russian people in Russia - as early as November 8th, 1918, it hinted at this and declared that it could no longer be a matter of "sparing historical traditions and rights of any (!!) kind", and additionally, on December 1st, 1918, it presented the Moscow World Revolution as a "possibility of hope and existence"; since then, it has carefully and consistently celebrated the terrorist blood guard in Moscow as the legitimate government and demanded support for it, even though it noted that, for example, the Red censorship was harsher than the tsarist one - it has never taken issue with the current regime.
The same newspaper that railed against tsarism and denounced Germany's Wehrmacht as "Prussian militarism" finds the term of enlistment set to 4 1/2 years in Russia quite natural - as it states in No. 703, 1922:

"In fact, Russia finds itself in a political neighborhood that makes it understandable (!) that it takes precautionary measures."

This rationale did not apply to the German Reich, which was a hundred times more threatened.
I cannot go into further detail here and refer to my other writings, in which precisely this interplay has been closely examined ("The Secrets of the Elders of Zion and Jewish World Politics," "Pest in Rußland" [Plague in Russia], and "Der staatsfeindliche Zionismus" [Subversive Zionism][9]) - let me note just two admissions by the triumphant stock market regarding its victory in Russia:

The "Frankfurter Zeitung" wrote on March 15th, 1922:

"In Moscow, they do not wish to show their cards to the enemy, and even less so to their own supporters, for there is, after all, a considerable portion among them who are not pleased with all the turns taken by the Soviet government, and who would regard a smooth (!) connection with Western capitalism as a betrayal of Bolshevik principles; they must be kept in good standing, and that is why they are told that further concessions to capitalism are out of the question..., and that Russia will not be made an object of exploitation for a large capitalist syndicate."

[9] I have translated this book and uploaded it to the Internet Archive: https://archive.org/details/subversive-zionism - The Translator

The Jewish-stock-market "Berl. Tageblatt," however, stated following a "tribute" to Lenin (No. 47, 1922):

"The game (!) between Moscow and the West is becoming ever more subtle and complicated—it is being played more carefully."

It is against the backdrop of this "careful game" that one must understand the German-Russian Treaty of Rapallo, Radek-Sobelsohn's friendship with the Berlin stock exchange Jews, the willingness to aid starving Russia, the official recognition of the Soviet government despite the fact that the murder of Count Mirbach remains unpunished, etc.
The forces of chaos still stand ready in Germany today for the final blow; they simply do not quite dare to deploy them, because the national resistance is already in place - instead, the stock exchange has decided at the moment, in order to lull the German philistine back to sleep, to play a little on the national flute and sacrifice some of its own troops, and after lulling them back to sleep, and with the help of the demoralizing policy of accommodation, the long-awaited day may still come when the red banner with the Soviet star is to fly over the palace in Berlin.
When the Marxist David declared in the Reichstag on March 7th, 1923:

"The policy of accommodation has indeed failed, but it was nevertheless correct; it prevented the Reich from being shattered and the left bank of the Rhine from becoming French in 1919." **(As if this were not the case now!)**

And when Rep. Paul Levi declared in Düsseldorf on February 11th, 1923:

"We must return to the policy of fulfillment."

One should contrast this with the following statements from the "Vorwärts" - in No. 63, 1923, for example, Levi laments that all the social gains to which the working class had grown accustomed as a matter of course have been called into question by the occupation of the Ruhr; he then continues:

"To understand this, we must briefly familiarize ourselves here with the spirit and meaning of the Versailles Peace Treaty, particularly with French aspirations: unfortunately, there is still an almost unbelievable lack of clarity and ignorance regarding this among the German working class; one may certainly be of the opinion that certain German circles could have been called upon to bear far more of the war burdens than was the case, but it is fundamentally wrong to assume that the French plans could in any way (!) have been impaired or thwarted - even if Germany had paid infinitely more in reparations than it did, the instrument of Versailles, with its magnificently sophisticated tangle of snares and traps, would still have provided the French imperialists with the desired and intended pretext for identifying German transgressions."

With this admission, the "Vorwärts" delivers a resounding slap in the face to its entire policy of compliance and brazenly declares what all German newspapers have been writing for years amid the furious howling of the very same "Vorwärts."
But it gets even better, for immediately afterward the "Vorwärts" remarks:

"The French rulers do not want Germany to comply at all; even if it had done so, in our estimation, they would still be 'proving' that it did not happen.
It is not even that difficult, because Germany has been forced to sign absolutely unfulfillable conditions - these unfulfillable conditions are the means by which France is to achieve the war aim it has not yet abandoned: the annexation of the left bank of the Rhine!"

With these words, France's war aim is likewise described as what every German knew - not the acquisition of some 100,000 tons of coal, but the annexation of German territories: the end of this destruction of the German state must necessarily lie in the annihilation of the entire German people. The "Vorwärts" reported this as well, with utter detachment; it also knows that there is only an "either—or" here - as it says:

"The struggle in the Ruhr, which German workers, employees, and civil servants are now waging against French imperialism, is thus, in the deepest and most comprehensive sense of the word, a struggle for the very existence of the German people, nine-tenths of whom are workers - for existence or non-existence, and thus also for everything that the organized German workers have created for themselves through half a century of tenacious, self-sacrificing struggle in the economic, social, and general cultural spheres, and have wrested from the possessing and ruling powers."

Despite these clear statements, the "Vorwärts" continued to shamelessly lie to the German people about the real situation, and at the congresses of the district associations it was coldly declared that there was no national unity among the various strata of the people, but only international solidarity - to make matters worse, in its March 1st, 1923, issue, the "Vorwärts" even printed a letter from the Jewish-Marxist leader in America, Samuel Gompers, which states, among other things:

"The heart of the French people is filled with nobility, and resists imposing forced labor on the German people or any part of the German people."

The "Vorwärts" makes no comment whatsoever on these words… Thus, the betrayal proceeded until the Communist leaders allied themselves with the French generals and dealt the final blow to the resistance in the Ruhr as well.

The Fulfillment

The policy of fulfillment is now reaching the end of a new phase - with the call for freedom, bread, and the eight-hour workday, the German working class was driven into the revolution: instead of freedom, we received the greatest slavery that has ever befallen us, and instead of bread, we received misery and hunger; only the 8-hour workday appeared as the sole tangible fruit of the November Revolution. Admittedly, it was concealed that every German had to toil for nearly three full hours of those eight for his mortal enemies, but at least Marxism could use this to cast out new bait - now, however, it was clear that once the rule of the stock markets was consolidated, the dismantling of even this "achievement" would have to begin; of course, this had to be initiated in such a way that the increase in labor would appear to be an economic and national necessity, while naturally concealing the fact that this extra work would only serve a purpose if a deal had been struck regarding the fulfillment policy.

The Marxist representative on the Reich Economic Council, the Jew Max Lohen, declared ("Deutsche Konfektion" of May 27th, 1922), that while he was a supporter of the eight-hour day:

"...only not at this moment **(so was the revolutionary promise a fraud, Mr. Cohen?)***, when Germany must give up everything (!) it has (!) if it wants to rise again."*

"It could certainly be arranged that the surplus generated by extending the eight-hour workday would not go to the workers, but would be invested in a reparations fund **(!—that is, for the stock exchanges in Paris, London, and New York!)***, which would serve to pay off our war debts."*

To make the mockery complete, Mr. Cohen adds:

"The only (!) question is over how many generations (!) the darkness (of our future) is to extend; in itself, it is no longer avoidable."

So, German workers, whereas you were once called upon to strike for a few pennies, today you are to and must commit yourself, along with your children and your children's children, to the fulfillment of slavery! That was the meaning of world history that brought about November 9th, 1918, the colonization of Germany, which, as we saw, the "Franks. Ztg." also presented as our "inevitable fate."
The "Münchner Post", however, prophesied (No. 210, 1922) of an "unusual degree of folly" if "even now **(that is, four years after the glorious revolution - D. V.)** groups of miners refuse to implement the overtime agreement" - it went on to say:

"Only a sharp increase in production can help…"

Which must be achieved through:

"...the most intensive effort during the 48-hour week - some groups of workers will even have to be unstinting with overtime (!)."

And who is supposed to bring this about? The unions:

"In this, the unions must cooperate with understanding."

There was no lack of "understanding": now, after 5 years, this last "achievement" is also going down the drain - starvation wages are coming, the policy of compliance continues, working hours are being ramped up, unemployment is setting in, and the export of slaves can now begin.
The mouthpiece of the stock market barons in Germany declared that the debate over the reparations issue was coming:

"But for the time being, it is not left to day-to-day politics to deal with this process; other, perhaps stronger forces are at work."

So speaks the democratic "Frankf. Ztg." to its readers - it also says, with regard to the still-rebellious French (No. 405, 1922):

"French politics will... one day have to bow to the dictates of international finance (!)."

The "workers'" press also knows exactly who is the master of world politics - in a discussion of the conflicts between the powers of politics and finance, it concludes categorically ("Vorwärts" No. 266, 1922):

"There is no solution without the intervention of a strong authority - one day, America's financial ultimatum will come."

Thus the circle is closed, and the fulfillment complete - the World War and the November Revolution have done their duty.
But liberation also beckons as well, and the realization of the deception has dawned: the nationalist movement has awakened, and can no longer be killed...